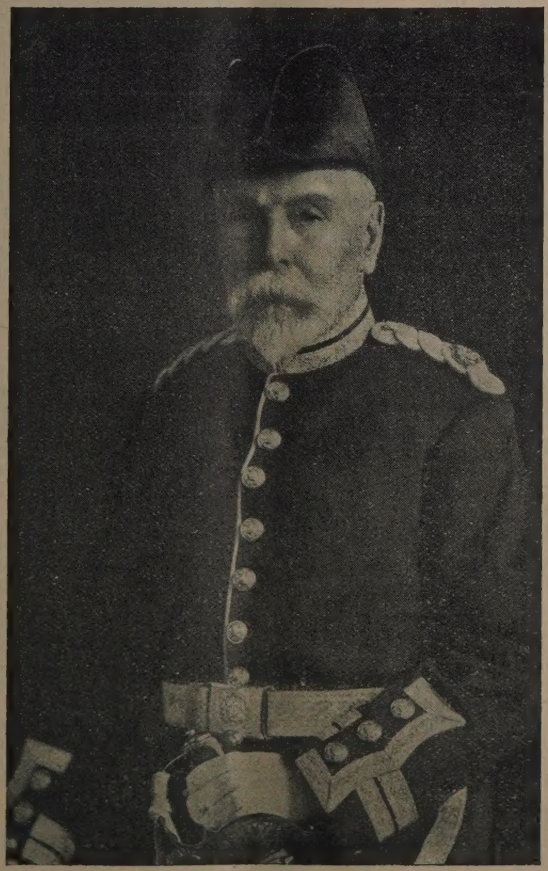
UNITARIAN MONTHLY

No. 232. (Vol. XX)—1. JAN., 1923. ONE PENNY.



Rt. Hon. Lord Doverdale, D.L.

See page 4

By the courtesy of the "Paper Maker,"

M.B.

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.
All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

To all our readers, contributors and others we send cordial greetings, wishing them a bright and prosperous New Year!

Our Attercliffe Church, Sheffield, celebrated its coming of age, November 19th and 20th.

At Ainsworth a special service was held in memory of Rev. M. R. Scott, November 19th.

Rev. James McNeil has received the certificate of the Southern Advisory Committee for entrance into the ministry of our churches.

A Sale of Work for the Bootle Unitarian Free Church was opened by the Mayor elect, November 8th, and realised £170; another at our Coventry Great Meeting raised £36.

November 23rd was the 50th anniversary of the death of Sir John Bowring, author of the hymns, "In the cross of Christ I glory" and "God is love; His mercy brightens." He was an earnest Unitarian, and asserted of the name "Unitarian" that there is none "better, clearer, more widely embracing, more instructive, or more Christian."

The 16th Annual Meeting of the Social Service Union was held at Liverpool, Ullet Road, November 16th, when Rev. H. H. Johnson was elected president, and Rev. Percival Chalk secretary, and Mr. P. M. Oliver treasurer.

The 50th anniversary of Mary Somerville, the notable scientist and mathematician, and Unitarian, was on November 29th. A hint of hers led Adams to the discovery of the planet Neptune. She lived 92 years.

Rev. Henry Williamson conducted the 52nd anniversary services of the opening of his Dundee Unitarian Church on November 19th. He has been its minister from 1866.

The Manchester Domestic Mission Bazaar, October 27th and 28th, and a preliminary sale realised £220, to which £50 is being added from Dob Lane Chapel, Failsworth.

The Unitarian Laymen's League in America has 14,000 members. The British League of Unitarian Laymen is also making good progress.

American Unitarianism numbers 492 ministers and 405 churches. A new membership campaign has added 8,587 members this year among 259 churches.

Miss Frances Power Cobbe was born 100 years ago, December 4th, 1882, and died April, 1904. She found her way out of orthodox Christianity to the Unitarian theism of Theodore Parker.

The South Wales Unitarian Association held its quarterly meetings at Aberdare, November 22nd and 23rd, when the preachers were Rev. T. Arthur Thomas and Rev. Dr. H. Gow.

At Blackpool the Lytham Road and Waterloo Road Churches, South Shore, have united their forces as the South Shore Unitarian Church.

Alderman David Healey, President of the N. and E. Lancashire Unitarian Mission, is in the 4th year of office as Mayor of Heywood.

Mr. A. Morley Hall, son of Rev. Alfred Hall, of Upper Chapel, Sheffield, has been awarded a first Hastings Scholarship in Classics at Queen's College, Oxford, of £100 annuity for 5 years.

Bazaars or Sales of Work have been held as follows: Brookfield Church, Gorton, £415; Mottram, £265; Wood Green, £265; Ilford, £200; Dob Lane, Failsworth, £233; Padiham, £246; Hunslet, £90; Walsall, £90; Bournemouth, £80; Newark, £70; Lewes, £50; Horsham, £35.

The annual meeting Unitarian Home Missionary College, held at the Memorial Hall, Manchester, Dec. 6th, reported that there are 10 students, and that outbuildings are being converted to supply larger accommodation urgently required for the Library. Sir John Brunner, Bart., is the new President.

There has been a great stir among the Belfast Unitarians. Rev. H. J. Rossington has been delivering special propagandist discourses at the First Church, explaining the Unitarian Faith to large congregations, and a great united rally organised by the Unitarian Laymen's League, held in the Ulster Hall, brought 2,000 people together, filling the place to overflowing. Addresses were given by Revs. H. J. Rossington and Matthew Watkins.

The Rev. Ambrose N. Blatchford, B.A., reached his 80th birthday, December 11th. He received hearty greetings from many friends, and the Western Unitarian Union, of which he had been president and previously secretary, sent him a special letter of congratulation. We would add our cordial congratulations, too, and best wishes.

On December 10th the Huddersfield Unitarian Church has celebrated the 68th anniversary of the visit of the Rev. James Martineau, who delivered the sermon at the opening of the building. Rev. Stanley A. Mellor was the anniversary preacher.

Rev. Henry Williamson, Dundee, has organised a Social Club for working girls in that city, with the help of the After-Care Committee.

Rev. Basil Martin gets a full congregation to his evening discourses at the Finchley Unitarian Church, and invites discussion at the close, in which there is eagerness to take part.

The High Pavement, Nottingham, and the Bank Street, Bolton, Unitarian congregations have celebrated the 250th anniversary of their origin under the Act of Indulgence, 1672.

At the Glossop Unitarian Church a very successful eight-days' mission for deepening spiritual life and increasing devotion and loyalty to the church has been conducted by the Rev. W. H. Lamballe, of Middlesbrough, under the auspices of the Missionary Conference.

Rev. E. Rosalind Lee and Miss Hargrove have assisted in the work of the Melbourne Unitarian Church for some months, and have received farewell presentations on departure for South Africa on the way back to England.

The Adelaide Church, Rev. G. E. Hale, B.A., minister, has raised £20 for the Manse Fund by a successful concert.

The Auckland Unitarian Church, New Zealand, Rev. A. Thornhill, M.A., minister, has celebrated its coming of age, December 3rd and 10th. Preachers, Rev. A. Thornhill and W. Jellie.

The Walsall Unitarian Church—minister, Rev. H. Warnock—has had its 260th anniversary, Nov. 26th.

Dr. Talbot, Bishop of Pretoria, asserts that 75 per cent of Anglicans are becoming Unitarians.

GREET THE NEW YEAR.

Now greet the New Year with a cheer!
And meet him gladly without fear,
Give him good welcome, for he brings,
A promise sure of better things.

While thankful for the things behind
Which strengthen us in heart and mind,
We gladly hail this new-born friend
Who comes with willing help to lend.

Think not of troubles that are past,
But look for blessings that will last;
Think not of failures now gone by,
But onward strive for victory.

O, let us make all wars to cease!
And work with God for lasting peace!
With such endeavour now and here,
Make sure a bright and glorious year.—H.B.S.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

12.—NATHANIEL HAWTHORNE.

NATHANIEL Hawthorne, the greatest of America's novelists and amongst the greatest writers of fiction in the world, was born at Salem on July 4th, 1804. He was one of the shyest of youths and men, who was able to sit silent in company half hidden from the general sight, yet to take in all he saw and heard. He was a convinced Unitarian, and owed much to his simple, true, and beautiful faith. In 1843 he married Miss Peabody. Dr. J Freeman Clarke, the noted Unitarian minister and prolific author of books on religious subjects, by the choice of the bridegroom, was the officiating minister. The first book of his, which drew attention to his greatness as a writer, was "Twice Told Tales," which has remained a favourite almost from the day on which it was published. On his marriage he took up his abode at Concord, in that beautiful old house which he has immortalised in his "Mosses from an Old Manse." In 1850 he produced one of the world's finest novels, which he called the "Scarlet Letter." The profound psychological insight and the wonderful power and picturesqueness of the writing enchain the reader's interest from beginning to end. In it he shows a greater power even than George Eliot herself in her own department of psychological fiction, and never allows his method to interfere with the excellence of the story. Three years later, though he had been somewhat too patriotically American to appreciate England fairly, he became American Consul in Liverpool. Here he learned to love the Mother Country and to modify such prejudices as he had once had. During his four years in Liverpool he formed one of the distinguished Unitarian society which gathered around men like that profoundly spiritual thinker, the Reverend John Hamilton Thom. But gave quite as much as he received. He was a man of a singularly devout and pure spirit, into whose presence it was a privilege to come, and whose personality exercised the greatest influence upon all who were with him. In 1854 he left England to go to Italy, where he spent several years drinking in the atmosphere of old association and rejoicing in the wonderful treasures of art and architecture. In 1851 he produced "The House with the Seven Gables," whose characters live in the mind of the reader, and which proved to be one of his most powerful stories. That great book, with "The Scarlet Letter," stand alone amongst his works, and he never produced anything just like them. He had, too, a wonderful power of making the old Greek myths and legends live again. He was a constant reader of the Bible, which served him well in forming his style, though he was never unwise enough to attempt to reproduce its marvellous method of writing. The whole of his pure life was inspired by his Unitarian faith, which he found from end to end of the Bible. It may be noted that he was one of a great number of eminent Unitarians who were leaders of thought in America, and who dominated the University of Harvard. Channing, Parker, Longfellow, the poet, and his brother, the minister, James Russell Lowell, James Freeman Clarke, and a host of others made their influence felt throughout the length and breadth of America. Boston was at that time almost a Unitarian city. Of these, Hawthorne may be said to have had most in common with Channing, whose pure spirit was most like his own. Nor was he the least of that distinguished society, but he has left a name enshrined in the hearts of all those who love good literature.

N.B.—See "Memorable Unitarians" for a sympathetic sketch of his character.

DEATHS.—Mrs .Fred Firth, Blundellsands, Liverpool, Nov. 16th; Mr. Frank Jolly, Bristol, Nov. 21st, 90; Miss Isabella Orr, Belfast, Nov. 21st; Mr. Harold Schwind, Argentina (formerly of Manchester), Nov. 14th; Mr. H. F. Cheshire, Hastings, Nov. 8th, 68; Miss Jessie Meade-King, Liverpool, Dec. 6th; Mrs. Hollamby, Rotherhithe, Nov. 24th, 70; Mrs. Edward Hobson, Mottram, Dec. 7th; Miss Margaret E. Bache, London, Dec. 7th, 85; Mr. John H. Wood, Blackpool, Nov. 30th, 71; Mrs. H. Euren, Norwich, Nov. 15th, 86; Mr. Frederick Garrett, Kensington, Dec. 5th, 69; Mrs. Josiah Cheetham, Hyde, Dec. 11th, 67; Mr. Herbert Burrows, London, Dec. 14th, 77; Mrs. Asher Hutchings, Ilminster, Dec. 16th, 85; Rev. Edgar W. Martin, Bolton, Dec. 18th, 39; Mrs. W. R. Cole, Putney, Dec. 19th, 79; The Maharaja of Cooch Behar, London, Dec. 20th, 36; Miss Evelyn Kingston, Putney, Nov. 26th, 46.

The Rt. Hon. Lord Doverdale, D.L.

EDWARD Partington, Baron Doverdale, of Glossop, Derbyshire, described as "The doyen of the British paper and pulp trade," has had a business career of extraordinary and triumphant success. He was born September 28th, 1836, at Bury, Lancashire. As a boy he attended the Unitarian Sunday School in that town, and has maintained his connection with the Unitarian denomination ever since.

After fourteen years' employment at Heap Bridge, near Bury, he changed to Woolfold Paper Mill, Bury, and became partner with Messrs. Olive Brothers, where he remained ten years, during which period, owing to his initiative and enterprise, great developments took place in rapid succession, and he re-constructed the mill. In 1873 Mr. Partington purchased the Turn Lee and Dover Paper Mills at Glossop. By his improvements there he has revolutionised the paper industry and raised his firm of Olive and Partington to a premier position. He has brought out no less than 19 patents on papermaking, all in operation to-day. In co-operation with Dr. Kellner, an eminent Austrian chemist, he experimented on wood pulp for paper manufacture, and installed plant at Glossop for wood pulp manufacture, which was the first attempt of that industry in this country, where it is still manufactured for the Glossop paper mills. Other papermakers attempted to make their own wood pulp, but failed, owing to lack of the special knowledge of chemistry and mechanics that was indispensable. Dr. Kellner and Captain Partington established the firm of the Kellner-Partington Paper and Wood-Pulp Co., at Barrow-in-Furness, with branches in Austria, Scandinavia and Canada. This industry reduced the cost of paper to 1¼d per pound in less than two years, and in America from 5½ to 2 cents per pound.

In 1874 Mr. Partington accepted a commission in the local 23rd Derbyshire Volunteer Rifle Corps, in which he was captain for ten years. The honour of knighthood was conferred upon him in 1912, in recognition of public and philanthropic work. For many years he has been chairman of the county and borough magistrates of Glossop. He was Mayor of Glossop two years, November, 1902-4. He gave the Free Library at a cost of £4,000, and the Partington Convalescent Home was built and endowed by him before the war at a cost of £30,000. About three years ago he was made the first Freeman of Glossop, and in 1916 he was created a peer of the realm, the title "Doverdale" apparently being associated with the situation of the Dover Mills at Glossop. Recently the Kellner Partington Paper and Pulp Co. disposed of its interest to Norwegian purchasers for £7,000,000.

Lord Doverdale, as Mr. Partington, married in 1858 Miss Sarah Haworth, of Heap Bridge. They have had two sons and three daughters. The eldest son, Councillor Herbert Partington, J.P., was Mayor of Glossop, and died in his third year of mayoralty in 1916. He was an active member of the Glossop Unitarian Church. The second son, the Hon. Oswald Partington, was M.P. for the High Peak Division of Derbyshire for several years. After the death of her husband, Mrs. Herbert Partington accepted election to the mayoralty, and was Mayor of Glossop for three years. She is an active member of the Unitarian Church.

Lord Doverdale contributed handsomely to the erection of our beautiful church at Glossop, 1896, and also gave the organ; he was a very generous donor to the cost of the new school buildings opened early this year. All through his connection with Glossop he has been a liberal supporter of this Unitarian Church, and has associated himself directly with it. He is a Deputy Lieutenant of Derbyshire has travelled much in various parts of the world, and his chief residence is Westwood Park, Droitwich. Though now 86 years of age, he still takes an active interest in business and in public affairs, and is a great benefactor to the various public institutions of Glossop, and the churches of all denominations in the town and neighbourhood have found in him a ready friend. Only a few weeks ago he attended the opening of the Mottram Unitarian Sale of Work.

MINISTERIAL CHANGES.—Rev. J. A. Shaw, M.A., has resigned at Wolverhampton; Rev. Helen L. Phillips has been appointed minister of the Moseley (Birmingham) and Tamworth Unitarian Churches; Rev. J. Horace Short has received public welcome, Nov. 11th, at Dob Lane, Failsworth; Rev. A. Golland, M.A., has accepted appointment to the Ansdell Unitarian Church; Rev. E. Glynn-Evans, of Dudley, has resigned on acceptance of invitation to Mossley; Rev. H. H. C. Jones has publicly received farewell presentations, Dec. 14th, on his conclusion of ministry at Hinckley; Mr. Stanley Penwarden has accepted appointment as minister to our Kentish Town Church.

"We live in deeds, not years,
In thoughts, not breaths,
In feelings, not in figures on a dial;
We should count time by heart-throbs,
He most lives who thinks most,
Feels the noblest, acts the best."
—Bailey.

"To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."
—Shakespeare.

Our Churches and their Membership.

By the Rev. WILLIAM C. HALL, M.A.

AT the invitation of the Editor I set out to write half a dozen short articles on what may be called the machinery of our Unitarian Churches; and I do so because I consider it very unsatisfactory, requiring on the whole much revision. and reconstruction. Our churches lack a common system, and until this is effected there can be little hope of sound denominational organisation or of efficient and progressive co-operation.

In this paper I note the conditions under which persons are admitted into church membership, and are given votes and rights in the management of church affairs. These conditions vary in different places, and I do not know them all; but I do not wonder at their "infinite variety," realising that since each of our congregations has the right of determining its own laws a multitude of different systems is possible. I know at least one place where church membership is effected simply by an undertaking to pay for a sitting, and application to an official is the only form prescribed. Here the sitting is allotted at a uniform minimum rate of payment. In other places the procedure is similar, but there is a scale of charges according to the prominence, convenience, or comfort of the sitting. Some of our churches make the allocation of a sitting dependent upon the vote of a committee meeting; but primarily the vote taken is on the advisability of letting the sitting rather than on the qualification of the applicant for church membership as such. But even where the application is for membership, as distinct from the matter of a sitting, it is in many places determined by the willingness of the applicant to pay a sum of money over a period of, say, a year—a small sum for what is called "registration," or a larger sum in a lump, or in instalments. These, and similar systems, which only bind seatholders or members to payments over indeterminate periods and regard only church income, are vicious, and make it difficult for any church to impress upon its members that their membership is that of a religious fellowship.

Church membership ought to have no regard to specific monetary payments, but should be effected by the vote, or the equivalent of the vote, of the church as a whole, in assembly, or through its council or committee. An applicant should state his desire to be regularly of the congregation of worshippers, to be associated in its work, and to bear his witness to its principles. And he should be accepted into membership on the church's recognition of his honourable intention to fulfil these duties. Our churches must make plain that membership is a solemn religious bond, and not a kind of commercial transaction. When this is done they will probably have more members and, I think, fewer financial worries.

National Unitarian Temperance Association.

THE National Drink Bill last year (1921) was £402,726,000; equal to £8 10s. for every man, woman and child, including all abstainers.

ARNOLD BENNETT'S DICTA.

The popular novelist and literateur says: "There is nothing to be said in favour of alcohol. IT IS A DRUG; it is not a food; it is not even a stimulant. It impairs the action of the heart, the liver, the stomach, and the kidneys. It congests the blood-vessels. It lowers the temperature. It aggravates the effect of shock. IT SPOILS BRAIN CONTROL. It retards the rapidity of mental action. It plays havoc with the muscles and nerve centres. In the emotions it destroys ideals, IT PRODUCES CALLOUSNESS TO MORAL OBLIGATIONS, and it multiplies lunacy and crime. Lastly, IT GIVES AN ENTIRELY DELUSIVE SENSATION OF INCREASED EFFICIENCY. These statements are not arguable. They cannot be challenged."

THE LABOUR PRESS SERVICE POINTS OUT:—

"Brewers and others are assiduously propagating the idea that dear beer is a prime cause of industrial unrest. If they really want the workers to have cheaper beer they have at least a partial remedy in their own hands. In spite of the fact that less money is spent in public-houses now than in periods of good wages,

THE BREWERS MANAGE TO KEEP PROFITS AT A HIGH LEVEL.

Watney, Combe & Reid, the London brewers, made £614,614 profit in the year ended June last, as compared with £281,524 for the previous twelve months. Guinness' have declared a net profit of £2,878,353 for the last year. This firm's profits have amounted to the huge total of £21,043,960 in the past ten years."—September 7th, 1922.

"Money spent by the nation on drink must be reckoned as money which is largely wasted, BECAUSE THERE IS NO PROPER RETURN FOR IT. The expenditure of £400,000,000 or more in a year is A DRAIN UPON THE RESOURCES OF THE NATION, and the direct cause of not a little national poverty."—Board of Education Official Syllabus.

Literature.

LITERATURE.—"Addresses; Biographical and Historical," by Alexander Gordon, M.A., The Lindsey Press, 5s. net. (See advertisement.)

In this volume we have collected ten valuable scholarly and painstaking addresses delivered by Mr. Gordon on various occasions, giving the results of his careful researches into the intricacies of Nonconformist and Unitarian biography and history. The subjects range from "Michael Servetus" chronologically down to Richard Wright, the Unitarian Missionary. They include an account of the origin of the name "Unitarian" in England; of "Early Nonconformity and Education"; Thomas Firmin"; the "Story of Salter's Hall"; "Peter Bayle and his Dictionary"; "Philip Doddridge and the Catholicity of the Old Dissent"; "Theophilus Lindsey and his Chapel"; "Thomas Belsham and the Unitarian Movement"; these, with the opening and closing subjects already named, make up the ten addresses. There is a very full Index at the end. If there is one thing more than another that characterises these addresses it is the true spirit of intellectual catholicity. The author appreciates in Thomas Firmin, Philip Doddridge and others that breadth of sympathy which he so fully manifests in himself.

The limits of space render lengthy quotation impossible here, but the following incident bears witness to Mr. Gordon's thoroughness. Speaking of Peter Bayle he proceeds:—

"He did not, as we try to do, go beyond books in quest of things knowable. Pardon the egotism of a small illustration of the difference. Some time ago I was in company with certain scholarly friends, who knew much more about books than I can pretend to do. One day they benevolently informed me that I had given in the 'Dictionary of National Biography' a wrong year date for the birth of John Cotton, who came from Boston No. 1, and was the means of giving its name to Boston No. 2. 'It is very likely,' said I, 'for the Pope of Rome is the only infallible person, and he wisely avoids the exercise of his prerogative in regard to dates.' They brought me five books, all placing Cotton's birth a year later than I had ventured to put it. I demurred. 'These are few and modern, and all American.' Well, by dint of their labour and my insistence they found above eighty printed authorities for their date, and wondered what I had to say. 'Only this, gentlemen: I took the trouble personally to visit St. Alkmund's, Derby, where Cotton was baptised, and here is the record of that event, copied by me on the spot, and certified by the custodian. As a child is not usually born a year after his baptism I think you will admit that research sometimes beats erudition.'"

"TRANSACTIONS" of the Unitarian Historical Society (see advertisement), vol. ii., part 4, October, 1922, Lindsey Press, 5, Essex Street, Strand, London, W.C. 2., contains interesting historical matter concerning manuscripts deposited at Manchester College, Oxford; a paper by Principal H. McLachlan, M.A., D.D., on "Seventeenth Century Unitarian Tracts," a very comprehensive description of the six collections of tracts, with interesting particulars of their authorship, and of their doctrine and style; Rev. Clement E. Pike on, "Pews and Benches," gives a good account of such, as found in a record of his Bridgwater Meeting House, which is by name—Christ Church. Notes and Queries, and Reviews and Notices, and a useful Record Section, also contain much important historical information.

"Stories and Story-Telling," by J. Horace Short; "Adolescent Classes in the Sunday School," by D. W. Ross, M.A., 6d. each, Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C. 2.

These two lectures were delivered at the Summer School for Sunday School Teachers at Oxford, 7th and 9th August, 1922. They are excellent statements of their subjects. Mr Short gives thoroughly good advice. Any S.S. teacher desiring help towards interesting a class may find abundance of suggestion in his essay. He emphasises strongly the importance of story-telling as an effective means of instruction and supplies information as to how to do it with success. A capital list of books on the subject is given at the end.

Mr. Ross deals with the difficulties of adolescent classes as one who has had considerable experience as a day school teacher. He says much that is wise on How to Teach, What to Teach, How to secure attention, and how frankly and tactfully to face the problems of sex. These lectures are printed in good clear type, and would be very profitable to teachers if read to teachers' meetings and discussed. Sunday Schools with sufficient funds in hand might do well to present copies to every teacher to help them in their very important work.

The Unitarian Women's League.

By MISS JOHNSTONE.

PERHAPS the most encouraging contribution for our first New Year number comes from Madame Paul Hyacinthe Loyson, of Paris, in a letter dated November 11th, 1922. It is written to the American Women's Alliance, and sent on by them to our Central Committee. She writes:—

Dear Friends,—The bells have just ceased ringing in the 4th anniversary of the Armistice. The sacred minute of silence that united so many uplifted hearts throughout the world has passed! And now, with new hopes, we face our duty once again, resolved to continue our work for "L' Enfant de France" as long as our help is needed. Having just returned from a tour throughout the ruined villages, let me now give you some details of the work you have so faithfully supported. Two schoolhouses have just been re-built, and one opened in September, with teachers and pupils properly installed after years of discomfort. The other building is too damp for use at present. Other schools are still held in the little barracks.

A "League of Kindness," started last year, has brought forth most admirable results. We hear that the children are making all sorts of efforts to help parents and neighbours in ways unthought of before joining the league. They look out for every opportunity of showing kindness to others—for, as Ruskin says, "Unless you are deliberately kind to every creature you will

often be cruel to many." The young girls have given even more satisfaction than the children, for they work enthusiastically and well at sewing and embroidery. A prettier sight can hardly be seen than these girls working, whilst one of our workers reads aloud and another guides and corrects. Later the reading is stopped, and they sing as they work, and learn song after song in this way.

We have been given 6 new libraries this year:—

1. "In Memoriam, Second-Lieutenant Augustus Aspinwall," at Tartiers; the gift of Miss Lucy Lowell, President of the Alliance.
2. "In Memoriam, Henry Charles Lee," at Ambleny; gift of Miss Nina Lee.
3. "In Memoriam, Mons. Julian Biddle," at Coeuvres et Valsery.
4. "En Souvenir du 36e Rt. d' Infanterie," at Neuville St. Vaast; gift of Lt. de Neufoille.
5. "Alliance Library," at Saconin-Breuil; gift of the Alliance Women. (This is the sixth "Alliance Library.")
6. Enfant de France Library, at Nouvron-Vinyre.

This brings the total number to 42.

The school teachers express grateful thanks, and their letters contain most appreciative remarks.

These American gifts to France are bringing a sweet relationship between the two countries, and will, we feel, have a permanent influence. In one of our schools they have adopted the motto of the American aviator, Julian Biddle, as the school motto—"Without fear, and above reproach."

The letter concludes: "We have still a long list of schools waiting for libraries. One hundred dollars will give a small one in its bookcase, and larger amounts purchase more books; but any donation, however small, will buy books for one of our libraries.—Yours Faithfully,

LAURA LOYSON.

110, Nue de Bas, Paris.

We are daily realising more and more that these international deeds of kindness are the only foundation on which a permanent peace can be built. Perhaps we, too, might adopt the Julian Biddle motto, and let our actions be "Without fear, and above reproach" in the coming New Year.

For the Children. By GRANDAD.

LET THE NEW YEAR IN!

I am the little New Year, ho, ho!
Here I come tripping it over the snow,
Shaking my bells with a merry din—
So open the doors and let me in.

Blessings I bring for each and all,
Big folk and little folk, short and tall;
Each one from me a treasure may win—
So open your doors and let me in.

IT was New Year's Eve, and the children had been having a jolly time, for they had a party, and games, and nuts and oranges, and all sorts of fun.

One game was: How will you let the New Year in? They all sat round the room, and the leader of the game asked the question of each in turn, and the reply had to be in one word, which must end in "by." One said "Agreeably," another answered "Astonishingly," and a third, puzzled to find a word, said "Awkwardly." It was too awkward a matter for Bobbie, for he could not find a word at all until it came to the words beginning with E, when a happy thought came to him, and he rushed into his place to take his turn, and answered, "Expectingly."

But at nine o'clock the neighbours' children went home, and it was after Bobbie's usual bedtime and he was tired, and so he went to bed. His mother came up to put the light out and to kiss him "Good night." Bobbie's eyes were shut, and it seemed as if he were asleep as his mother looked at him. Then suddenly he opened his eyes and said:

"Muvver, who is it that lets the New Year in?"

"Why, it is the first person that opens the door from the outside."

"Can anybody do it?"

"Of course they can. It may be the postman, or the milkman, or anybody else."

Mother kissed Bobbie, and he was soon asleep. And he dreamed. In his dream a fairy came to him and asked:

"Will YOU let the New Year in?"

"Yes, I will," said Bobbie.

"What will you bring?"

"Bring!" exclaimed Bobbie. "What should I bring?"

"You will bring either joy or sorrow, pleasure or pain. It is for you to choose."

"Oh, I will bring joy and happiness, of course," said Bobbie.

"Are you sure you will" asked the fairy.

"Sure? Of course I am. Why, do you doubt it?"

"Well, you see, it depends how you behave afterwards. If you are selfish, greedy and unkind in the days after you come in, you bring wretchedness and woe."

"Ah, I see, I see. Yes, I— ah,— I ——,"

and Bobbie remembered no more.

But he woke very early, before anybody had risen. His dream came back to him. He thought, and thought, and then made up his mind to get downstairs very early, as soon as he heard anybody stirring, and go outside and knock at the house door to let the New Year in. And he did it, going out so quickly that no one noticed him. The day had dawned.

Then there came a loud knocking. Daddy went and opened the door, and a voice—Bobbie's voice— said,

"Please let the New Year in. A happy New Year to you all! I bring you joy and happiness."

"Well, I never!" exclaimed Daddy. "Come in, New Year, and welcome to you! And very welcome indeed if you really bring us joy." And he gave Bobbie a hug and a good kiss as he said it.

Bobbie did bring joy to his family. He never forgot the words of the fairy in his dream, and he was the joy of his parents and of many others, for he grew up into a joyful and a noble man.

Our Park Street Church, Hull, held its 250th birthday party, Dec. 16th, including a historical pageant in its proceedings.

Other Sales of Work: Preston, Dec. 7th, 8th and 9th, £204; Leeds, Mill Hill, Dec. 16th, £160; Bermondsey "Bazaarette," £5 3s.; Loughborough, Christmas Fair, £24; Burnley, £220; Attercliffe, £—

THE LINDSEY PRESS.

JUST PUBLISHED.

Addresses, Biographical and Historical.

By ALEXANDER GORDON, M.A.

Cr. 8vo., 350 pp. 5s. net. Postage 6d.

Contents:

I. Michael Servetus.
II. Tercentennial of a Name.
III. Early Nonconformity and Education.
IV. Thomas Firmin.
V. Story of Salter's Hall.
VI. Peter Bayle and His Dictionary.
VII. Philip Doddridge and the Catholicity of the Old Dissent.
VIII. Theophilus Lindsey and his Chapel.
IX. Thomas Belsham and the Unitarian Movement.
X. Richard Wright and Missionary Enterprise.

LINDSEY PRESS, 5, Essex St., Strand, W.C. 2.

TRANSACTIONS of the Unitarian Historical Society, Vol. II., Part 4. Contents:—The Manuscripts of William Shepherd at Manchester College, Oxford, by F. Nicholson and E. Axon; Pews and Benches, by Rev. C. E. Pike; Seventeenth Century Unitarian Tracts, by Dr. H. McLachlan; Notes and Queries; Records; Reviews. Annual Subscription 5s. Apply to Hon. Sec., Rev. W. H. Burgess, 4, Ladysmith Road, Plymouth.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10s. 10d. to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

Cr. 8vo. Stiff covers. 34 pp.

MODERN CHURCHMEN AND UNITARIANS.

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of "The Modern Churchman," contributed to "The Hibbert Journal" an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamphlet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of "The Hibbert Journal," and offered some comments on Mr. Major's argument, and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form FOR WIDE DISTRIBUTION.

APPLICATIONS FOR COPIES ARE INVITED, and should be addressed to the Secretary, British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C. 2.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 8s. 8d. per Annum to all parts of the world. **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—

THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane, London, E.C.4, not later than Thursday in each week.

THE UNITARIAN MONTHLY

One penny, by post 2d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage. Annual Volume, with Index, 1/-, by post, 1/3.

All communications to H. Bodell Smith, 4, Ashton Grove, Crystal Road, Blackpool.

Rev. H. BODELL SMITH,

4, Ashton Grove, Crystal Road, Blackpool, is at liberty to take Sunday Engagements.